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UTOPIA;

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OR, STORY OF

A TOWN AS IT SHOULD BE,

AND

PROBABLY WILL BE,

WHEN THE

CONDITIONS ARE ALL RIGHTED.

Put any person in right conditions, and he will do right as certainly as any other of God's creatures

BY AN OLD REFORMER.

(Wm. Gould)

PRICE TEN CENTS.

SPRINGFIELD:

ILLINOIS STATE JOURNAL STEAM PRINT.

1889.

P R E F A C E .

I thank God most heartily, that by his kind providence and the blessing of health, I have been enabled to earn money enough (by making brooms,) to get this little pamphlet printed so that I can offer it to the public.

It is rather hard to believe that we are doomed to meet so much opposition, and overcome so many difficulties, when we attempt to do good to our fellow creatures by proposing a new way of living, that is as much better than our present way as good improved apples are better than crabs.

My book is small, but it contains the wisdom of a life of 59 years, obtained by careful study and calm and sober reflection. If it *should* become popular, I may extend a second edition to sixteen pages.

All good folks are requested to buy this little offering and read it, and reflect upon its contents.

WM. GOULD,

Bates, Sept., 18, 1869.

INTRODUCTION.

"O, scenes surpassing fable, and yet true,
Scenes of accomplished bliss! which, who can see,
Though but in distant prospect, and not feel
His soul refreshed with foretaste of the joy?"

COWPER.

"THE KINGDOM OF HEAVEN IS AT HAND." That is, a state of happiness is at hand—so near by that we can get a glimpse of it now and then. Now, a happy state or condition is what we all desire; in fact, happiness is the chief end of man. Aye, it seems to be the end and aim of all existence whatever. And this, if nothing else, makes us all brethren, and possessed—endowed by our Heavenly Father—with equal rights. And these rights are inalienable—can never be taken away

Happiness seems to be within our reach, but when we put forth our hand to take it, it eludes our grasp. Mankind are never happy, or if they are, they are loth to own it. But we are all looking, hoping for comfort hereafter; some in this world and some in the world to come.

When we take a broad view of society as it is, we see many things wrong that might easily be righted; but one condition is wrong because another is wrong, and another is wrong because yet another is wrong. And so society is out of fix like a clock, and social reformers generally, I believe, wish it taken apart and put together again in a different way, just as a clock tinker does a clock, and, if necessary, repeat the experiment, until all the parts shall work together harmoniously.

We find some of our institutions are wrong: for example, the peculiar one of slavery, that was the principal cause of our dreadful civil war. Now, as we have our Congress and our State Legislatures, with a great plenty of

books and papers to model and re-model, construct and re-construct, our institutions, is it not a more feasible project to alter them, than to change our hearts, or to try to get God to do it? If then, the fault is in our laws, customs and habits, let us try to remedy our evils, by re-modeling *them*, instead of trying to get God to make us over, as if He had made us wrong!

Let us *unite* and organize an *industrial company*, and build up a *model town*, wherein every one condition is right, because the other conditions are right, and where all the conditions being right, the result will be harmony and happiness. But we must have a plan. This vast improvement must exist in theory or imagination before it can exist in fact.

"Give to the mind worthy objects on which to spend its strength, and it will not riot in wantonness."—F. WRIGHT.

UTOPIA.

Utopia is a word invented by Sir Thomas Moore, and is the name of a happy community that never existed only in theory (that we know of). Christ taught us to pray for a kingdom of heaven, state of happiness, on earth and all good people do pray and hope for such a good time coming.

Do we not all hold these facts to be self-evident: that all men, that is every man and woman, are endowed by their creator with an inalienable right to life and liberty in the pursuit of happiness? Then, of course, it is really right for us to be happy in this world. Well, what hinders? Will anybody doubt that we should be happy if the conditions were all favorable? Now I will assume it to be self-evident that we can have and do have *some* of the conditions right. We have a good soil and climate; we have railroads with locomotives, machinery for spinning and weaving, knitting and sewing, reaping and mowing. We have galvanic batteries, pianos, organs, velocipedes and planchettes. If, then we can by our industry and invention, have some of the conditions right, why not *all* of them?

I venture to prophecy that the world is coming to a better order. And why? Because, it only requires that there should be a proper place for every person and thing, and every person and thing in that proper place. But to my story.

I will speak of Utopia as if it were, in reality now, what I hope it will be some years hence.

Suppose it located in a central part of the State of Illinois, also a central part of the United States, 13 miles west of the city of Springfield. Here are four sections of land, four square miles, surrounded by a strong hedge of Osage Orange; the Toledo Wabash & Western Railroad, going west, passing through its centre. A horse railroad crossing this, cuts it into other equal parts. Outside of the hedge is a belt of timber or forest half a mile in width. This forest is carefully kept, for it breaks the wind, modifies the atmosphere, shelters the cattle and beautifies the landscape besides furnishing timber for hundreds of purposes. Half a mile inside of the hedge that skirts the forest, is another strong hedge. Between

these two are the pastures, meadows and barns for the use of the stock. Within the inner hedge are the orchards, vineyards, cornfields and gardens. In the centre of the domain are the buildings for dwellings, factories, mills, shops, etc. They have no steeples there, but instead of six or seven churches with spires, they have a large edifice with a tower and observatory with a chime of bells and a steam whistle. This edifice is a hall of industry as well as pleasure and worship and may be properly called a temple, and is ten times more useful than King Solomon's temple that we read of, though his was lined with gold.

The basement is 8 feet deep; 3 below and 5 above the natural surface of the ground. In there is a steam engine that warms the whole building by steam and hot air, besides propelling several kinds of machinery.

There are also rooms for coal, wood, vegetables, etc., and a water tank or two, and a wash room. The ground is thoroughly drained about here and highly cultivated for choice fruits and flowers.

On the first floor above the basement are store rooms, offices, parlor, dining room, kitchen, bath rooms and passages to the private closets, in the back ground that are embowered with climbing vines.

There are no fences about this building and none in the village, except a few yards for horses or mules that are kept for teams. The other stock is all kept outside of the aforesaid inner hedge.

The ground plot of the temple is in shape of a T, the top of the T lying along the north side of the railroad 100 feet. The stem of the T is 200 feet and is 30 feet east of the horse railroad.

On the second floor is the meeting house or hall for all kinds of public meetings, religious, political, social and industrial. There are three speakers' stands in the north end and back of them is the public library and here also is the stage for opera exhibitions and an organ for music. Much of the space on this floor is occupied with bedrooms for females (10 feet square and 9 feet high) where they can retreat from all mortal ken and be alone with God, or with a chosen friend. Rooms for the males are on the third floor. All these rooms have locks to keep out all intruders.

Located in convenient parts of the edifice are a post office, telegraph office, printing office and a museum filled with the wonders of nature and art to delight the eye and impart instruction; but no drinking or gambling saloons. It has a dormitory for children, furnished with everything necessary for their comfort and health.

They have no school houses to send their children to, to get them out of the way. Utopia is a perpetual school and life there is always improving. Their education consists in a proper development of all the faculties.

All the arrangements are made with a view to adapt them to the nature, the faculties, the *instincts* of men, women and children.

In cold weather a large fire is kept up in the basement night and day, heating a large boiler and the steam, after propelling machinery, is conducted in pipes through, or into the rooms, thus warming them partly, and being condensed, flows back to the basement to be used again. So they have distilled water, the purest and best for most purposes. And if they save their rain water there will be but little use for wells, I think.

Besides the warmth of the steam pipes to produce the proper temperature, they can, by a simple contrivance, let in hot air from the rooms below and thus keep a healthy circulation; opening the ventilators when necessary. The bath rooms are supplied with water, cold and hot, but they need but a small quantity for drinking, for they are a temperate people.

No coffee, tea, tobacco, whiskey or razors. They trim their beards with shears and do not drink at all when eating, because eating temperately of simple food does not create any unnatural thirst; and the saliva secreted by the glands is amply sufficient to moisten the food properly if eaten leisurely as it should be.

The flesh of animals is not considered a necessary article of food; and so it is only eaten when fruit and vegetables are scarce. Being temperate in eating and drinking, they are temperate in other things. Temperance is the most important lesson of their lives. At a given signal each one of 500 takes his place in rank or file and marches by martial music to the common table. Other hundreds eat at other places.

To wash their dishes, they are set into a series of racks which descend into hot water, and being heated, and each one by itself, they soon dry of themselves and are ready to be returned to the table. Knives and forks are secured by machinery. The cooking, and especially the baking, is done on a large scale and by those who know how. The bread, I believe is raised by gas.

All the trading with the rest of the world is done by two or three competent persons. So they get their foreign goods at wholesale prices; sometimes not over half what the poor isolated man has to pay. But most of the necessities of life are produced at home. They raise their own food, make their own cloth, print their own paper and send it to whoever wants it without price. They produce flax and make the fiber into cloth and the seed into oil. They make maple sugar and beet sugar, and sorghum syrup. They have a broom factory, paper mill, blacksmith and carpenter shops. These are some distance away from the edifice, because of the litter. They have an elevator and mill, both together. But the mill has no bolt. Wheat is ground and treated like Indian corn. The bread is much more wholesome than if made of fine flour only.

The Utopians are ever ready to take advantage of any improvement of any kind. Their churn is like the old fashioned dash churn; but the handle is hollow and has a valve in the upper end to force the air into the cream. They make cheese on the factory plan. The washing is done by the power of steam. The clothes are put into a large wheel like a squirrel cage, that revolves in water mixed with soap and borax, and they are cleaned without being torn. Then they are dried on a revolving concern.

They have no reaping machines, for the grain is threshed with a one-horse machine, from the straw without cutting it, and dried by hot air from the engine of the mill.

They use the Jerusalem wagons. The hubs are of cast iron, axles of steel and have friction rollers. The tire is 5 inches wide, so they do not jolt much, nor sink in the mud. No bad roads there.

They use wood, coal and some fluids for fuel and light, and hope soon to be able to use the newly discovered electric light that is said to outshine the noon day sun.

They have no hogs there, either animal or human, and not more than three or four dogs. No wolves in sheep's clothing. No bulls or bears inside of the hedge. No lawyers; for disputes are settled by arbitration and no priests; but all are allowed to worship God every day by doing some useful work. No doctors by profession, whose profit depends on the sickness of the people. No sickness there, to speak of, for the people are temperate. No slaughter houses, flowing with blood and cruelty. No seeds or worms are suffered to go to seed. Noxious insects are very scarce and bedbugs, fleas and lice are unknown. No night soil stench, such as is common in cities; they use the dry earth for deodorizing, and all putrid substances are burned or buried in the soil in season. The rich prairie soil is dug two feet deep, and finely pulverized by steam, for the growing of grapes, pears, pie-plant, asparagus, apples, berries, etc., etc. No beggars there, for all have profitable employment. No pawnbrokers, no extortioners, taking twenty per cent. for the use of money. No land speculators; no nabobs; no murderers; no lunatics; no seduction and desertion of innocent females; no prostitution; no infanticide; no suicides; no drones.

Instead of such nuisances, there are beautiful groves of fruit trees, rows of grape vines, gravel walks with flowery borders, perfumed breezes, from odoriferous strawberry beds, apple blossoms, and roses and sweet scented flowers, with music of birds and flowing brooks.

Now, about the manners and customs of the Utopians. "As a man thinketh, so is he." They believe that God and Nature are the father and

mother of all mankind and consequently that all men are brethren, having equal and inalienable rights to life and liberty in the pursuit of happiness. They believe the Sabbath was made for man, and this and all other institutions should be adapted to his nature, to his faculties and instincts. They believe that our original nature is good; that we were designed for some good purpose, and that we shall answer that purpose. Their faith is anchored in the immutable laws of the universe, which are sure and steadfast.

So life in Utopia is a continual Sabbath; and their work is a continual worship. Their religion is in every day practice, and their practice is a constant tribute of gratitude to the Great Spirit, the spring of all our joys. They use no arbitrary physical force to compel any grown person to believe or to do, or not to do, what seems right or wrong, to some other one, but leave all blaming and punishing to God, who made us and in whom we live and move and have our being. Instead of scolding, there is singing and whistling. Girls can whistle as well as boys, and they sometimes all join in a dance after whistling music.

Whenever an election is necessary, all men and women over the age of twenty, who can read and write, have a voice in choosing the leaders of companies in this great industrial army. When any great work is to be done, there is a call for volunteers, as in the case of our civil war; and thus the work is done by those who like to do it, and useful work is a blessing and not a curse.

They do not follow the Paris fashions in dress, but wear whatever they find to be most convenient, comfortable and economical. The females sometimes wear hats, coats, pants or boots, and are not ashamed, any more than Adam and Eve were when they wore nothing.

The cost of living there is much reduced, on account of the economy in food, clothing and every thing else. Consequently, the members of this harmonious family are not overworked. One stereoscope with one hundred pictures does nearly as well for the whole town, as it would for a family of seven souls, and so of other things. They sleep on spring beds, with mattresses and blankets; no need of feathers, for the rooms are kept at a proper temperature all the time.

Women there have their freedom and their rights. So they have control of sexual commerce. Children are begotten in love and made welcome into the world in a scientific manner—healthy and strong. The parents do not own each other as exclusive property, by civil law, but they are one in purpose, according to Nature's law—God's law—of love. "My beloved is mine and I am his." Consequently there is perpetual court-

hip. Men and women as well as girls and boys, ever trying to please and merit each other's esteem.

The land and all other property belongs to the great family, so there is no use for money, only by the traders; but instead of money, the love of God and his creatures is the prevailing currency; of this, every one gets just what he or she deserves and no more.

No selfishness there; they hardly know the difference between *mine* and *thine*; so there is no vexation in borrowing or lending. All are taught the careful use of all things. Instead of selfishness and bigotry, there is toleration and charity, and why? because every thing is in its place—a place for every person and thing, and every person and thing in its place, makes a heaven on earth. A clock will tell truth when every part is in its place, or in other words when the conditions are right; and is not man as good a machine as a clock? Man is the noblest work of God, and is designed for good purposes. God has made the bees and birds, and endowed them with instincts to guide them to a proper destiny; has man no such instinct? My conclusion is, that man is endowed with such an instinct; then I must further conclude that all would do right, if they were in right conditions. In Utopia the conditions are right; one condition is right because other conditions are right, and other conditions are right because yet others are so. Who will steal if his wants are all supplied? Who will deceive another if there is nothing to be gained by it? Where love is free there will be no seduction and desertion; there is no prostitution where there is no cause for it. In Utopia each person owns himself, is constantly in the love market, but is never sold or bought in the barbarous, civil (?) matrimonial market.

The children are under the tuition of their mothers until ten years of age, and in some cases do not know their own father, but they do know all those who treat them with parental kindness. Was not Jesus an illegitimate child, and was he not one of the greatest and best men that ever lived, though he said "who are my mother and my brethren?"

There in the happy Eden of Utopia, Love is free. Holy and divine attribute of the great "I am." Righteous, heavenly, sweet attraction! ever exalting the sensibility, ever predisposing to all that is good, invigorating and fortifying the soul of man against all low desires and base lusts of the flesh: purifying the heart, correcting the disposition, and stimulating useful ambition; regulating, refining, ennobling, pervading, warming, inspiring, enlivening, uniting, producing, happifying love is free. Glory to God in the highest! Peace on earth and good will to man—woman included!

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Education forms the mind and makes the man. Eutopia is like a well disciplined army. The children are well cared for, and are trained to useful work that is suitable to their tastes and abilities; they work in companies, and being in the constant care of their captains, there is but little chance for them to do any mischief; profanity and vulgarity are unknown. Ten boys fifteen years old, can plow forty acres in two days, and the next two days another set of hands can plant it before the ground gets too dry. Thus they have the advantage of union. Twenty boys and girls of ten or fifteen years can glean a corn field of eighty acres in three hours, and get forty bushels of corn. And such useful work is pleasure instead of its being a punishment or curse.

The government of Utopia is a small affair and very simple, so that all can understand the rules and govern themselves accordingly. Contention is not carried on by lawsuits—to fatten lawyers—but disputes are settled on the spot, by arbitration, under the management of the captains, who are generally persons over fifty years of age; but being all destitute of separate property, there is very little to contend about; and being habitually friendly, they tell each other his failings without giving offense.

No one has any claim to any more esteem, friendship or love than he or she deserves. This they all get so there is no occasion for deception. They do not have to *pretend* to love when they do not, so that fountain of lies is dried up.

The principle of love or sympathetic attraction being ever current and free, a man or woman is valued according to the love he or she is worth or worthy of, instead of their money or property.

They have a phonotypographic alphabet of 40 characters. Every letter has its own sound and no others; so when a child gets the use of these letters he can spell correctly any word he hears, and can pronounce correctly any word he sees; and thus the vast labor of learning to read and write and spell correctly is reduced about three fourths. Oh, how very beautiful is truth when seen in its simple nudity!

They have a large library, so they can revel in the inexhaustible treasures of intellectual riches. They have all kinds of music; sometimes a thousand voices with 500 instruments make the evening air resound. They dance at proper times, but not all night. They ride in several kinds of carriages. One kind goes by steam, on their smooth roads; another is propelled by the human strength within, applied to levers and cranks. Again, for amusement they run foot races or ride the velocipede, or march in processions.

When a person dies the body is burned, (not buried) and the vapors thereof ascend into the heavens. The cost is less and then there is no danger of being buried alive. They do not dread death as something

h very bad, for they generally die of ripeness or full maturity, and they depart from this world like a tired person going to sleep. Blessed are the dead, for they rest from the toils and cares of this world and go to a new home of progress where their souls can expand with new ideas forever. So mote it be. Amen.

Reader, you have a rough sketch of my Utopia. Have you a prayer, a hope, or even an ardent wish for any improvement in the machinery of society, and will you not make some effort to bring it about? If my theory is faulty, why, improve it, or get up a better one. It seems to me that this plan so simplifies the matter that it will answer instead of a church, a university, a college, a common school, an insurance company, a manufacturing company, etc., etc., all these being consolidated into one. The ingenuity of man is accomplishing wonders in our time and we have precedents for many details of a Unitary home, such as the world at large has never yet seen.

The Shakers live in large families, but marriage is abolished. The Oneida Community is in a flourishing condition. Co-operation is fast becoming fashionable in England. Why not unite all the improvements in one?

According to the old fashion, a man shall leave father and mother and cleave to his wife, and so families are to be broken up. A unitary home, as Utopia, is a permanent family; a home that the young folks need not leave until there is another one prepared for them. This consideration alone seems sufficient to convince any reasonable person of the utility of a reconstruction of society on the unitary plan.

Though our State of Illinois has a law for the benefit of such "bodies corporate and politic," those who would embark in them may expect opposition, as all improvements have been opposed, and that from those who should be foremost to help them on. Gracious God hasten the time,

"When music rolls divinest floods,
O'er earth, an Eden clime,
O'er fragrant fields and balmy woods
An earth without a crime."

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